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AN INTRODUCTION TO THE ARABIC
LITERATURE OF THE JEWS.I (*continued*).

SUPPLEMENT TO § 20.

A (*continued*).

ل

(P. 130, n. 297. לב), comp. Ali b. Musa ibn L., ap. abu Bequer, p. 560.

298^b. לביד *Labid* b. abi Rabbi (?) about 1290 (*Revue des Ét. Juives*, XXXVII, 253).

(299. לברט), Dr. Poznański reminds me of J. Derenbourg's remark (*Opuscules d'Abou 'l-Walid*, pt. ii), that every family name ending with ט is probably of Spanish origin (see *Hebr. Bibliogr.*, XXI, 21). He explains our name by *librado*, which he considers as almost a translation of חמים. The last comparison is, in my opinion, far-fetched; *librado* is preferable to my suggestion *laurat*, proposed indeed as a makeshift.

(300. לנים), Salomo b. Samuel "Lâghes" (?), A. 1363 (MS. Casanat. 43, *Catal.*, p. 507).

(P. 131, n. 302^b. לורקי, al-*Lurki*, or al-Lorki (of Lorca, in Spain); Suj., p. 270, spells لَوْرَكَة *Lawarka*; Josef, elder and younger, and Josua, probably also two of the name, the baptized Hieronymus a Sancta fide, and the translator (*Die hebr. Übersetz.*, p. 1059; see Neuh. 2218⁴¹, and Index, Josef, pp. 947, 950, 1165).

ב

(P. 132, n. 306^b. מאזר), *Mâdjid* (beautiful, excellent, glorious), abu (or ibn abi 'l-) Bischr Madjid b. Mufadhdhal (al-Katib) al-Israïli, composed (1308) an *Ardjuza* (a kind of poem) on medicine, existing in the library of the Khedive (short *Catal.*, p. 263, large *Catal.*, VI, 46). *Hagi Khalfa*, VI, 380, n. 13974, gives the title and the beginning, but he calls the author Mufadhdhal b. Madjid.

308^b. מאלח (אל) Jakob b. Josef al-*Mâlih* (so ap. Kaufmann, *Rev. des Ét. Juives*, XXXVII, 121); the same as מליח, n. 344?

308^c. מאלקי *Malequi*, see under מלכי.

310^b. מאשיעין (אל) *מהרב.

310^c. מאשעירי (אל) *אמן.

(311. מבאר), Meborach b. Zaïr (צעיר), ap. al-Hiti (*J. Q. R.*, IX, 433, 441, where Mubarrak is incorrect); see also Landshuth, *Onomasticon*, p. 114, ibn Esra, *Comm. on Jona*, 3, 5. In a Fragm. of Mr. Adler I found מוברך, where the *waw* designates the vowel.

(P. 133, n. 312^b. מבשר), this name, if at all Hebrew, is probably the translation of the Arabic מבשר *Mubaschschir* (he who announces something good; comp. Harkavy, in *Rev. des Ét. Juives*, XX, 160), hence מבשר טוב, in the Persian ritual, whom Mr. E. N. Adler ("The Persian Jews," *J. Q. R.*, X, 605, separate edition, p. 26) would identify with the Gaon (ob. 926). On the reference of the name to the Messias, see Bacher in *Revue des Ét. Juives*, XXVIII, 290.

(313. מנרב, מנרב), see also Harkavy, in *Rev. des Ét. Juives*, XX, 160.

(315. מדור), a town named *Almudevar*, see *J. Q. R.*, VIII, 492.

(316^b. מהרב), מ' (אל) דולה M. al-*Daula* (corrector of the state) ibn אלמשיעין b. Mordechai (Div. Adl. 8, 25, 168).

(316^c. מהדוי) = مهدي? 'Habib (Neub., *Catal.*, p. 64, n. 44).

(316^d), read see מכתאר.

(P. 134) 320^b. מוליל *Muleil* (corvus)? Jehuda ibn "*Molel*," at Oran (Schwab, in *Rev. des Ét. Juives*, XXXIV, p. 179).

(324. מוסיא), Abraham ibn מוסי (Neub. 2376).

(324^b. מוסן), *read* see עלי.

(P. 136, n. 326. מוריל, Morel d'Amboise, 1308 (*Revue des Ét. Juives*, XVII, 309, 327).

(327. מושנינו), Samuel אלמשנינו (*Resp.* Isak b. Scheschet, n. 457, 470).

(P. 137, n. 328^b. מזמור), *Mazmur?* Moses Kohen bar M. (Neub. 1201).

(331^b. מחבה), *Mu'habba?* (love; al-M., name of a town), Josef b. Jehuda ibn M. (Neub. omiss. 68).

(332^b. מחלי), Moses M., a Karaite, about 1522 (*Catal. MSS. Ludg. Bat.*, p. 241 B; *Hebr. Bibliogr.*, XX, 98), Sacharja (Simcha Lucki, f. 21 b, l. 8 from bottom).

(332^c. מחסן), *Mu'hsin* (benefactor), Elasar (Neub. 1533), and see אלמ' עבר.

(333^b. מטפר), see under מנצור, מטרה?

(P. 138, n. 335. מימן), Jehuda ha-Levi composed some poems on Hebrew names, and only on this Arabic one (*Catal. Neub.*, p. 648, n. 217), which he might have considered as Hebrew, because it was very frequent. In Algiers it is pronounced *Mimun* (*Rev. des Ét. Juives*, XXI, 149). — מימן (Neub. 859), M. b. Mas'ud (Neub. *ibid.* 1592), Elasar M. (*ibid.* 535). Is it "*Abr. Mammon*," ap. E. N. Adler? (*J. Q. R.*, X, 602, separate edition, p. 23).

(338. מישוי), Harkavy, in his notes to the *Responsa*, p. 376, makes מישוי the father of the mother of Scherira, but see *ibid.*, p. 409.

(339. מכארם), M. b. Salomo b. Jeschua ha-chaber (*J. Q. R.*, IX, 117).

(339^b. מכי), Kaisarani, p. 153.

(P. 139, n. 343. מלי and מולי), "*Asieh* (= Isak?) *Almuli*" (*J. Q. R.*, VIII, 492).

(P. 140, n. 346. מלכו), Josef b. Salomo (Neub. 2410, in the Index, p. 1082, "*Molkho*"). On the pronunciation of the name of the renowned Salomo, see Kaufmann, *Revue des Ét. Juives*, XXXIV, 125.

(*Ibid.* מלכי, Isak (Neub. 1111); Abraham Malequi, 1327 (*Rev. des Ét. Juives*, IV, 52, 53), and Josef b. Salomo Malequi

(ibid., XXIV, 291), seems rather to be מאלקי *Maliki* (of Malaga).

(348^b. מנבוטי *Manbuti*? Noach (Neub. 1291).

348^c. מננס *Manadjjim* (astrologer or astronomer), b. Fawwal, see under פואל.

(P. 141, n. 354. מניר), Salomo "Abenmimir," 1320 (*J. Q. R.*, VIII, 492) read Abenminir? but Jakob מנייר (Neub. 317 H, in the Index, p. 986, "Minir?") is to be corrected מני; see Landshuth, *Onomasticon*, p. 110, n. 6; Zunz, *Lit.*, p. 268, n. 7.

(355. מנצור), M. b. (?) בן מיה (?) מטרר (perhaps מטפר? Neub. 1225); Suleiman ibn M. (ibid. 2537), Samuel b. Moses b. M., called ibn Tajjib al-Djabali (al-Hiti, l. c., p. 442); abu M., see under פתוח, and under *אמין and *סריר.

(P. 142, n. 359. מסננות), comp. Zunz, *Lit.*, 597; Mr. E. N. Adler (*J. Q. R.*, X, 604, separate edition, p. 25) is to be corrected accordingly.

(360. מסעור), M. b. Jakob Esra wrote an encomium to Gavison's *Omer ha-Schikcha*. Abraham b. Obadja נמר (? Neub. 1273). Jehuda M. wrote (1586) MS. Kaufmann 199. M. תרוממן "Tourgeman," at Oran, 1832 (Schwab, *Rev. des Ét. Juives*, XXXIV, 129-130); Isak Miecili b. M. (MS. Zürich, C 204, Schwab, ibid., XXV, 156).

(P. 144). 362^b. מעאלי *Ma'ali* (nobility, see § 2, p. 229), abu 'l-M., son of Maimonides' sister (*Die hebr. Übersetz.*, p. 766, also in a Fragm. of Mr. Adler); see also *אלדולה.

(366. מעוצה, &c.), b. Josef (Neub. 2328).

(P. 145). 366^b. מעיר *Mu'ir*, see *גרים.

(370. מעמאר), מעמר "architect" (Dozy, *Suppl.*, II, 172); מעמר (Jacut, Index, p. 207, IV, 578); Ibrahim al-'Haik, or المعمار, or al-'Hâdjir (Kutubi, *Wafaja*, p. 39), M. b. Raschid (ob. 153 H., Goldziher, *Muhamm. Studien*, II, 38); Abraham M. (Neub. 2924¹⁴).

(P. 146). 372^b. מעתמר אלדולה *Mu'atamid al-Daula* (firm in the state), b. Karam (Div. Adl. 207, see *כרים).

(373. מפצל), see under *מאגר.

(375. מקאתל) Abraham M. (*Resp.* Isak b. Scheschet, n. 511).

(377^b. מראר ? (I neglected to notice the source).

(P. 147, n. 378^b. מרנו), *Muradjdjiz* ? (who composes or recites poems of the metre *radjaz*?), Benaja b. Saadia (Neub. 2328).

(379. מרדך), Abraham Mordechai מורדך (Neub. 1694, 1695, 1696; עץ חיים is wanted in the Index, p. 922).—Probably Mordechai is also the origin of the family-name *Mordo* in Greece; for instance, Mordechai Mordo Maurocordato at Corfu, 1716 (*Revue des Ét. Juives*, XXIII, 68). Another transformation of M. seems to be מרדכי, Jakob b. *Mordaweih*, or *Mardoje*, mentioned by Mas'udi (*Kitab al-Tanbih*, &c., apud de Sacy, in *Notices et Extr.*, VIII, 187 = *Bibliotheca geographor. Arab.*, ed. de Goeje, VIII, 114, comp. Harkavy in *Luach Achiasaf*, 5655, p. 279. — I owe this quotation to Dr. Poznański).

(380. מרואן), Abu Marwan b. Walid (not a Jew), *Kullijjat*, MS. at Florence, n. 213 (*Hebr. Bibliogr.*, IX, 93).

(380^b. מרולי), Isak b. Elia, Jehuda מרלי and his son Elia, Josef b. Moses (Simcha Łučki, f. 21^b).

(P. 148, n. 382^b, read מרחבה), Ahron ibn *Mar'haba* ? (Neub. 383; Suj., p. 241, has only *Mar'habi*, of Mar'hab).

(P. 149, n. 391. משבראן), ap. Zunz, l. c., p. 650, the letter ך is omitted in print; Moses was also in Alcaniz (Isak b. Scheschet, n. 404).

נ

(P. 306, n. 408^b. נאקר), Kaisarani, p. 157, gives two significations of this word, both referring to the Mahometan science of tradition, scarcely applicable to a Jewish scholar.

411^b. נגם אלדולה *Nadjm al-Daula* (star of the state), ibn abi 'l-Sa'ud (Div. Adl. 7).

(P. 307, n. 414^b. נהרואני), Kaisarani, p. 222, spells *Nahrawani*. Mr. E. N. Adler ("The Persian Jews," *J. Q. R.*, X, 604, separate edition, p. 25¹) found a confession (יירי) by

¹ This edition, of 46 pp., for which I am indebted to the kindness of the author, has a title-page, not dated, and not mentioning the JEWISH QUARTERLY REVIEW; it is a simple reprint up to p. 26, where a third note is inserted.

R. "*Nissin Nahoraini*" (*sic*)¹, who, according to his opinion, is probably Saadia's contemporary, whose adventures are described in the סדר עולם זוטא, ap. Neubauer, *Anecd. Oxon.*, II, 79. This quotation is partly a mistake; the piece which mentions Nissim, head of the academy, נהוראני, does not belong to the ס' ע' ג' at all, and this column-title continued from pp. 83-88 is probably an error of the printer, since the editor, Dr. Neubauer himself (in the preface, p. x), distinctly discerns the source of B and C, viz. the book Juchasin of Abraham Sacut (ed. Cracovia, f. 119^b); but the words זה סדר עולם זוטא, p. 77 at the end of B, probably noted in one of the MSS., ought to have been cancelled! The source in Juchasin is Natan ha-Babli, but not directly, as it seems by the remark in ed. London, p. 85, according to which the next source is Samuel ha-Nagid's Introduction.

We do not know more of this Nissim, and I almost doubt whether al-Nahrawani is correct. He was blind (מאור עינים), and might have been called by the same euphemism נהוראי (comp. בעיר, n. 82). Nissim, however, the author of the confession, is probably Nissim b. Jakob of *Kairuwan* (*Catal. Bodl.*, p. 2067), and "Nahoraini," which is certainly incorrect, should perhaps be read Kairuwani. Nissim's confession being often printed, Mr. Adler will easily decide whether this suggestion is well founded.

(415. נואם), Mr. Poznański is of opinion that this name is of the same derivation as that of the old Jewish king *Dsu N.*, which is given differently; I am not persuaded of the identity.

(P. 309. 425. נצר), abu N. Josef al-Barkuli, see *כרקולי. *Nasr Allah* (Fragm. of Mr. Adler).

ס

(P. 311, n. 433. סאלם), see also שבוי, n. 715.

(435. סאקויה), see also Poznański, *J. Q. R.*, X, 251.

¹ Almost the same name is added by Firkowitz to a MS. (Harkavy, *Studien*, V, 117); perhaps he saw it in another MS., like that of Mr. Adler.

(P. 312, n. 442. סבתן), Daniel b. Salomo "Sabtun" (MS. Casanat. 157, *Catal.*, p. 570).

(P. 313) 446^b. סדן? Jesaia b. S., MS. Par. Suppl. 1334 (*Revue des Ét. Juives*, XXXVII, 129); = סעדין.

(447. סדיר), אלדולה S. *al-Daula* abu Man'sur, Hebrew Elasar (Div. Adl. 194, see שמש*).

(P. 315, n. 449. סהלאן), as a proper name in another Fragm.

(P. 317, n. 457. סוסו), Kaisaruni, too, has only السوسى, p. 87.

(P. 321, n. 470. סלימאן), סולימן and סולמן in a Fragm. of Mr. Adler.

(P. 324), 477^b. סנריא? (Fragm. of Mr. Adler).

479^b. סעאדאת Sa'adât (plural of n. 480), abu 'l-S. Jakob, lamented son of the author of Div. Adl. 224.

(P. 325, n. 481. סער), S. al-מצרופי.

(P. 326, before 482, misplaced p. 327), סערה, see סעירה.

(P. 327) 481^b. סעאדאן Sa'adan (*J. Q. R.*, XI, 673, 674).

(482. סערה), Abraham ben (so) S. of Tetuan, about 1790 (Romanelli, *Massa*, pp. 73, 78, comp. Kaufmann, *Revue des Ét. Juives*, XXXVII, 120). In MS. Casanat. 38 (*Catal.* 503) is Sa'adun a family name? Josua רסערין? (ibid. 104, *Catal.*, p. 545); Samuel "Sahadun" שערין (ibid. 216, p. 648).

(P. 327, n. 482^c. סעול), perhaps סעוד Su'ud (felicity); see נגם אלדולה.

(P. 330, n. 492. סת; comp. Domina bat Jekutiël, ob. 1604, *Letterbode*, III, 100).

ע

(P. 332, n. 495. עאקולי), Josia b. Rabbi Meborach al-'Akuli, inventor (?) of a calendar-cycle (E. N. Adler, "The Persian Jews," *J. Q. R.*, X, 587, 623, separate edition, pp. 6, 44¹).

(496. עבארי), Kaisarani, pp. 206, 207, has *Ubbadi* and *Ibadi*.

(P. 337, n. 499. עבר אלעזין), see כראתה*, also in a Fragm. of Mr. Adler.

¹ In the first place רמו seems to designate cycle 247 (beginning with 4675 = 915); the MS. B begins with 1183. The ignorance of Albiruni is no proof for the time of Joschia! A cycle of Joschia, or a calendar of his, is nowhere else mentioned.—The Bodl. MS. 31999 is said to be written 1485, and to contain cycle 281 (A. 1561 ff.)?

(P. 338, n. 506. ענמי), Natan al-A. (Div. Adl. 215).

(P. 339, n. 511. ערני), Kaisarani, p. 187.

512^a. עמיסי 'Umeisi, Ja'hja (*Iben Safir*, I, 66, private notice of Mr. Poznański). Hamdani, Index, p. 82, has Umeischi.

(P. 340, n. 512^b. עז), al-Raïs *Izz al-Daula* (dignity of the state), abu 'l-Ma'âli b. abi Ja'akub; his Hebrew name is Samuel (Div. Adl. 119), his daughter (ibid. 221), and see פרי*.

(P. 341, n. 520. עטאל), Jakob (Romanelli, l. c., pp. 40, 86).

(522. עטאר), Jehuda עטר (MS. Casanat. 98, *Catal.*, p. 544), and see כרם* and עלא*.

(P. 480, n. 524. עטיה), proper name (Fragm. of Mr. Adler).

(P. 481, n. 529. עיסי), abu Isa had the proper name *Muhammed* (b. Isa), according to a notice got by (بلغنى) ibn 'Hazm (MS. Warner 480, I, f. 39^b, private communication of Dr. Schreiner, December, 1897). If that be true, he must have become a Muslim. See also Poznański in the *J. Q. R.*, X, 159. Isa, son of Musardji, was perhaps no Jew?

(P. 482, n. 531. עלא), abu 'l-A. b. al-'Attar (Div. Adl. 43), abu 'A. (Fragm. of Mr. Adler); and see עקבאר*.

(P. 483, n. 536. עלי), Ahron b. 'ע ha-Kohen, owner of MS. Bodl., Neub. 628, where this name is to be supplied according to *Hebr. Bibliogr.*, VI, 114.—The head of an academy [probably at Bagdad], עלי, at his recovery is addressed by the anonymous author of Div. Adl. 55; in n. 112 we read הכי נקרא שמך עלי למען לך מעלה לבל מעלה ומעלה, which allusion seems to fit better to the Arabic Ali than to Eli, but might also be applied to the latter. N. 179 (printed in *he-Chaluz*, III, 151) is correctly headed פי סיאמה, as in line 19 כמו ראה נ. 179, כסיומו לרת אל הכי יראה עלותו במגדלות, the son, called '*Safi al-Din* Josua, had finished the Tora—perhaps in the Synagogue on *Simchat Tora*, and hence the allusion to "ascending the towers"? Eli is a descendant of the Gaonim (vv. 7 and 9). To the same Eli seems to be addressed at the death of a son n. 219 of the Divan, where we read at the end ואת לב נאמן מלכות סעדיה בחיר רוני.

Abu Ali (Fragm. of Mr. Adler); b. שפר (Div. Adl. 41).

(P. 486, n. 540. עמאר), "Amar," ap. Mortara, *Indice*, p. 3; Asarja b. Abraham b. 'A., in an old Persian document (*J. Q. R.*, XI, 673).

(545. עמר), abu O. (Fragm. of Mr. Adler).

(P. 487, n. 547. עמרון), A. b. זלאלה (tenth cent., Geiger, *Zeitschr.*, X, 172; Harkavy, *Studien*, V. 237, l. 9).

(P. 488, n. 548. עמשי). Dr. Simonsen (in a private communication, May 1899) corrects the passage ר' אנוולי בר יוסף (comp. Zunz, *Zur Gesch.*, p. 452, *Kobez al Jad*, II, 37; *Zeitschr. f. Hebr. Bibliogr.*, II, 152), then ור' אפרים וחלמירי.

(P. 489, n. 552. עפיה), also Fragn. of Mr. Adler.

553^b. עקבאר, abu 'l-Ala b. ע' (Div. Adl. 205); he was a physician, נביר ספרי רפואות על לבבו, and his Hebrew name Salomo נציב אהב בחכמות ולשלמה שנים עשר נציבים; on the death of "the same" Salomo, *ibid.*, n. 206.

556^b. עקרב *Akrab*? see under כרם*.

(P. 585, n. 557. עקריש), is אקריש (proper name, ap. Romanelli, *Massa*, pp. 73, 83) a wrong spelling?

(558. עראמה), Moses and Gadella, read Guedalla = Gedalja? "Avenerama" (?), A. 1329 (ap. Kayserling, *Revue des Ét. Juives*, XXVIII, 116).

פ

(P. 588, n. 582. פירח), alphabetical list of persons belonging to this family:

Abraham, at Damascus, about 1500 (? Neubauer, *Aus der Petersb. Bibl.*, p. 28, 118, XXI, b).

— b. Salomo ha-Rofe (1573, quoted by Elia Maruli, ap. Neubauer, l. c., p. 144, comp. upon Maruli, Pinsker, notes, p. 187).

— son, or grandson, of Moses b. Daniel, student of medicine (المتطبيب = המתרפא), nephew of Natanel b. Daniel; his son *Moses* lived 1757 (Pinsker, App., pp. 131, 143, Abr. b. Moses in the Index, and pp. 125, 168, Abraham Rofe; apud Fürst, *Kar.*, III, 76 *bis* [only one as physician], and again p. 77).

One of these three Abr. was possessor of MS. Berlin 246 (*Catal.*, Abth. 2, p. 96).

Chajjim b. Jeschua occurs in a MS. which Shapira possessed in the year 1881.

Chisdael, or *Chesed-El*, b. Daniel b. Moses, physician (Pinsker, l. c., p. 168, wanted in the Index, p. 204), about 1700?

— b. Moses, father of Elia (see this below). The name חסדאל occurs as that of the grandfather of Samuel b. Moses ibn אל-כני¹.

Daniel b. Moses Jeruschalmi b. Jesaia (1660–81), although a physician, is perhaps different from Daniel המתרפא, see *Catal. of the Berlin MSS.*, Abth. 2, p. 99, note 1; in the Index, p. 166, n. 350, is wanting). The physician Daniel, who composed a hymn (Neubauer, l. c., p. 149, comp. Pinsker, notes, p. 124), is perhaps the same?

Elia b. Chisdael b. Mose (1654, MS. Firkowitsch 805).

— (b. Gedalja, 1641–5, at Damascus, Pinsker, l. c., p. 168; Gurland, *Ginse*, St. Petersburg., I, 21, 41).

— b. Salomo, author of hymns (Pinsker, l. c., pp. 115, 125, 167²). [*Elia* בְּרֵיָהּ Firuz, author of a hymn, ap. Pinsker, l. c., pp. 115, 125, 167, is perhaps an abbreviation, בִּן בְּרִיךְ? or no acrostic of the name at all?]

Esra b. David b. Moses, about 1700 (Pinsker, p. 175, lin. ult., App., p. 168).

Gedalja, about 1500? (see under n. 582, p. 588).

— b. Moses (about 1620, father of Elia, see above).

Jesaia b. Moses, brother of Gedalja and father of Moses.

Josef b. Moses, physician, about 1620? (Pinsker, p. 168). A son of *Josef* b. *Isak* copied a medical work in the Arabic language, a leaf of which was in possession of the bookseller Fischl-Hirsch, A. 1595.

Moses the חזן at Damascus (1641, Gurland, l. c., I, 21, comp.

¹ Comp. חזריה, son of Zerubabel (1 Chron. iii. 20), whence Jesaia b. ח' in *Seder Olam Sutta*, and in the forged pedigree of Anan the Karaite (Zunz, *Goth. Vortr.*, pp. 144, 147, ed. 1892). Comp. סעריה for סעראל.

² Page 167 is wanting in the Index, p. 202, as well as other pages in various places, which I shall not enumerate.

Pinsker, p. 127), perhaps the same as M. המלמד b. Jesaia b. Mose (Pinsker, l. c., p. 168; *Die hebr. Übersetz.*, p. 946, note 305, where 1654 is a misprint).

— b. Abraham ha-Rofe (1751, see Abraham).

— b. Daniel b. Moses, about 1700 (Pinsker, l. c., p. 168).

— b. Jesaia, see above, M. הזן.

— b. Salomo b. Moses b. Jesaia b. Salomo, possessor of MS. Berlin, n. 250 (*Catal.*, Abth. 2, p. 102).

Natanel b. Daniel b. Moses (1744, Pinsker, p. 168).

Obadja b. Chisdael b. Daniel (Pinsker, l. c., *ibid.*).

Samuel, about 1500? (see under n. 582, p. 588).

(P. 590.) 584^b. פכר אֶלְדִּין *Fakhr al-Din*, a relation of Sa'ad al-Daula; about 1290 (*Revue des Ét. Juives*, XXXVI, 253; see under n. 218^c).

(P. 593, n. 596. פֶּלְאֵן), see under טיב.

(600. פֶּרִי), proper name (Fragm. of Mr. Adler); the copyist of MS. Casanat. 202, I, 111 and x, is Nissim, not his son Samuel, as the *Catal.*, pp. 632, 633, supposes.

Abu 'l-F. ha-Levi, see under אֲוִינִי; a lamentation (מִרְתִּיָּה) on the death of abu 'l-F. b. בִּרְכָאֵל, father-in-law of Izz al-Daula b. abi Ja'akub (Div. Adler 183, to him is addressed n. 181), comp. *עֵבֶר אֶלְעִזִּי; the author mentions Daniel, Jecheskiel נִייר עִם וְיִשְׂרָאֵל (comp. under *רִבִּיעַ), Josef, Jefet, Pinchas, Samuel and Jehosef.

ז

(P. 597, n. 613. צִיאִי, Jomtob הזון b. Salomo ibn al-'S., A. 1378 (MS. Casanat. 24, *Catal.*, p. 489).

(P. 598, n. 615), צִבָּאָה **Sabbag* (dyer), see *טֹאֵהֶר.

(P. 599, n. 620^b. צִנִּיר, proper name (Fragm. of Mr. Adler).

(P. 601), 635^c. צִפִּי אֶלְדֻלָּה **Safi al-Daula* (pure, or select of the state), by-name of Josua, son of Eli (Div. Adl. 179, see *עֵלִי).

ק

(P. 603, n. 654. קֹונֶסֶטְנִיני), comp. *Il Vessillo*, 1880, p. 371. List of the persons known to me:

Abraham, at Jerusalem, about 1160–1170 (Benjamin of Tudela, f. 39^b, ed. Asher, English, p. 74); Asulai, see under נבואת הילר (II, 45, ed. Benjacob), at first confounded him with Abraham ha-Levi of the sixteenth century. Abraham b. *Jehuda* אלקוטאנטיני, at Ancona, 1711 (Lampronti, art. קרושי, f. 199^b).

Bechai (see § 10) or *Bachiel* (MS. Carmoly 99) or *Bafiel* (De los Rios, *Hist. dos Judios*, I, 403), physicians, probably sons of the physician Moses, at Saragossa, 1232, ממשפחת (of a learned family, and after these words we have probably to supply בני, in *Letters of Maimonides*, f. 31^b, ed. Amsterdam; Kayserling, *Geschichte*, II, 278; Grätz, VII, 34; *Hebr. Bibliogr.*, IV, 65; Add. to *Catal. Bodl.*, p. 777).

Bechai, a physician, mentioned in a medical MS. (written in the year 1482), f. 260 (now MS. Berlin 232, *Catal.*, Abth. 2, p. 84, col. 2, end); קישמנטי (*sic*) perhaps the same as the before-named. [Bechai b. Salomo, perhaps of the same family, is mentioned by a nephew of Pinchas, perhaps Isak b. Benvenisti, see Zunz, *Zur Geschichte*, p. 474; against Neubauer, *Monatsschr.*, XX, 512, in Geiger's *Jüd. Zeitschr.*, X, 120, comp. *Hist. Litt. de la France*, XXVII, 524.]

Bonafoux "Alcocantin" (I forgot where I found this transcription) בננאפוס אלקוצנמן, at Avignon, was the brother of the mother of Josef Kohen. He was, 1495–1510, at Nicopolis (MS. Leon 30, apud Neubauer, *Rapport*, 1873, p. 368; unknown to Loeb, *Joseph Haccohen*, p. 16, and to Kaufmann, *Revue des Ét. Juives*, XXI, 294).

Chanoch b. Bechai (1161?), author of a work about the calendar, MS. Munich 142, and a fragment in n. 109 (comp. *Bibliotheca Mathematica*, 1896, p. 81). The name Bechai is frequent at Saragossa, where we have met with Bechai al-Constantini at 1232.

Chanoch b. Salomo b. Chanoch, of the family החנוכי, probably about 1370, and the family of Salomo b. Chanoch (see below), author of the book מראות אלהים about מעשה מרכבה, philosophically treated, existent in several MSS.; see the *Catal. of the Hebr. MSS. in Berlin*, Abth. 2, p. 56, comp. p. 63.

Jehuda, of the family יהונאי, for whom the MS. 312² of De Rossi has been written in אקשיא (*Nicosia*). De Rossi and Perreau (*Bollettino Ital. di studi orient.*, I, 451) refer him to Constantinople, to which I have put a sign of interrogation (*Catal. Codd. hebr. Lugd. Bat.*, p. 258). I think now that he belongs to the family derived from Constantine.

Jehuda is also, beyond doubt, the Hebrew name of *Leon Constantini* of Candia at Ferrara, 1618 (Soave, *Corriere Israel.*, 1866, p. 255).

Josef Constantini, about 1200, at Calatayud (Kala'at Ajub), named by *Jehuda al-Charisi* (*Tachkemoni*, f. 63; Carmoly, *Histoire des médecins*, p. 71).

Moses Constandini (*sic*), at Aleppo, about 1160–70, mentioned by Benjamin of Tudela (f. 50^b, ed. Asher, Eng. transl., p. 88).

Moses "Algostantini" (*sic*, for *Alqostantini*?), in Spain, under Jayme (1232?), see Amador de los Rios, *Storia*, I, 403, and another *Moses* at Valencia (*ibid.*, p. 404).

Obadja b. Bonafoux, of Nicopolis, 1511–1515 (Loeb, *Josef Haccohen*, p. 16; *Rev. des Ét. Juives*, XVI, 35 ff.; Kaufmann, *ibid.*, XXI, 295).

Obadja b. Salomo ben (ibn) al-Constantini (*Letters of Maimonides*, f. 32^b, not 35^b and 36, as ap. Carmoly, *Hist. des médecins*, p. 72, who makes him the father of Salomo and grandfather of Chanoch without giving any argument).

Salomo (Don) b. Bechai, 1406, contemporary of the poet Salomo da Piera (*Hebr. Bibliogr.*, XV, 110, and MS. Halberstam, n. 340, f. 29).

Salomo b. Muse, see above, Bechai, 1232.

Salomo (Don) b. Don Chanoch, 1352, at Burgos, author of the book מנלה עמוקות, see *Catal. of the Hebrew MSS. of Berlin*, Abth. 2, p. 62.

Todros b. Moses wrote (1380) the MS. of Paris, 1110; his grandson (anonymous?) completed it 1475 (see *Hamaggid*, 1862, p. 175); notwithstanding the character of the writing it is said to be the same! The disputant mentioned there

is of Huesca (see *Bollettino Ital. di studi orient.*, N.S., p. 335; *Hebr. Bibliogr.*, XV, 110).

I conclude this enumeration with some instances of the last two centuries:—

Isak b. Abraham אלקונסטנטי, at Ancona, eighteenth cent. (Mortara, *Indice*, p. 2, quotes Lampronti, 'פ' *passim*, see, for instance, under נוק, f. 40^b).

Raffaele "Cosstantini," 1881 (Vogelstein und Rieger, *Gesch. d. Juden in Rom*, II, 410, in the Index, p. 443, "Costantino").

Sabaton (= Sabbatai ?), of Canea, at Marseilles, 1775 (*Rev. des Ét. Juives*, XIII, 109).

Samson Samuel Const., at the occasion of whose wedding with Ricca Consola Fano (before 1776) Rafael Levi composed a Hebrew sonetto, published, with an Italian translation, in the collection of this poet, printed at Livorno, 1776, with the title ילקוט הלוי (M. Lattes in *Il Vessillo*, 1880, p. 370; this book is mentioned in Benjacob's *Thesaurus*, p. 222, n. 229, after Zedner, p. 434).

(P. 604) 654^b. קריאת?, so this name of a family in the north of Africa is spelt by Romanelli (*Massa*, p. 82, "Abraham son of the late Jehuda of Tetuan," residing at Mogador, to whom his son writes), but Jehuda b. Abraham b. Jehuda spells it קוריאט (*Catal. Bodl.*, p. 698, 1336; M. Lattes, *Notizie*, pp. 42, 43; comp. *Hebr. Bibliogr.*, XX, 58), perhaps *Spanish Coriat*?

(656. קזאני) Samuel *Cazani*, at Venice, A. 1607 (*Revue des Ét. Juives*, XXIII, 142, not mentioned by Mortara, *Indice*, p. 18).

(657^b. קיומא) ? Josef b. ק', mentioned by Mas'udi, l. c. (*Bibl. geogr. arab.*, VIII, 114); a Syriac name?

7

(P. 609, n. 692. רביע), ibn abu 'l-R. Daniel ha-Kohen אלנאון אלמעטם, lamentation on his death (*Div. Adl.* 167), from which we learn that Daniel corrected some quotations of poets:—

והקים עם בשקריהם מפחים בני סכלות ושיריהם גנובים
 אשר לא ידעו איה מקום (sic) והמה דברו עליו כזבים
 והשיאם זרן לכן לערב בראמות שיר נביאים שור רגבים
 ולא דים · עדי התפארו על אנוש הישיר בים חכמות נתימים

The poet invokes God to console *Samuel* אל נגיד עם, learned in the Hebrew and Arabic languages, והמשיל ברת אמן וחכמת *Jecheskiel* השר המפסר, then R. Jehuda, לה"ק ובלשון ערבים (comp. under *גורם*, *עז*, *פרג*), Jehosef, Jefet, Salomo, Saadia, Jeschua, Pinchas, Isak, Josef, Daniel. (N. 189 is addressed to one Daniel עלי סביל אלמעאתבה; there is mentioned Saadia who has two sons, then יהושחוא זקן עדה Jehoschua, Esra and Elia; is Daniel ראש גלות, addressed in n. 33, a different person?) I suggest, but had not the opportunity to verify, the identity of the Samuel mentioned with Samuel ha-Kohen ben abi 'l-R. קבל מא ילי חכם אלמתיבתא בחדוד תלחין סנה ואכתר. to whom n. 170 is addressed. See also *שמם אלדן.

(P. 613, n. 705. רצא, abu 'l-R., see *נצאירי*.)

ש

(P. 615, n. 719. שויר), at the death of Isak b. al-Sch., head of the academy *Geon Ja'akob* [at Babylon], is composed Div. Adl. 214; his descendants are Elasar and (the grandsons?) Jehosef and Saadia.

720°. שועה (Fragm. of Mr. Adler) is abbreviated from ישועה?

(721. שועיב), a physician, whose daughter is mentioned in Div. Adl. 195.

(P. 616, n. 728. שיך), comp. ר' זקן, ap. Benjamin of Tudela, p. 54, ed. Asher, Engl. transl., p. 95.

729^b. שכלה *Schakila*? E. Fagnan (*Revue des Ét. Juives*, XXVIII, 296) remarks that the family name *Bou Chekila* is a diminutive of "chekla," a kind of dress. Freytag, II, 244, has only شَكَلَة.

(P. 617, n. 734. שמם), ש' אלדולה *Sch. al-Daula* (sun of the state), abu 'l-'Husein ibn abi 'l-Rabi', brother of Daniel? (see under *רביע), a poem at the birth of a son in Div. Adl.

194; there are mentioned Isak and Saadia, but I have only glanced at the poem. His son Elasar, see under *סריר. נח אבן שמש (*Revue des Ét. Juives*, XXXVII, 129, MS. Par. Suppl. 1337), is perhaps an anonymous author, who alludes to Psalm lxxii. 13: ולפני שמש יבן שמו?

שמש אלדולה (Sun of the state), by-name of a relation of Sa'ad al-Daula, about 1290 (*Revue des Ét. Juives*, XXXVI, 253, see under 218*).

(P. 619) 741^c. שפר? see abu עלי*.

(P. 620) 749^b. שרף אלדולה (Khuadja) *Scharaf al-Daula* (altitude, noblesse of the state), Jechiskijja, רם כעלי מקרא, which I read اس, head of the Karaites, at Bagdad (also *Chiskijja*, see *Catal. MSS. hebr. Lugd.*, p. 235, Pinsker, p. 233, Append., pp. 53, 178, *ha-Lebanon*, V, 280, *Hebr. Bibliogr.*, XIII, 136; Cazés, in *Rev. des Ét. Juives*, XX, 82; Gottlober, *Toledot ha-Kar.*, p. 210), to whom is addressed n. 118 of Div. Adl. This testimonial of such a by-name in the thirteenth century is of some importance; the name *Buzurkh Mihr*, in an old MS. (l. c.), remains the more problematic.

ת

(P. 624) 771^b. תקה *Thika*? (trust, man of confidence), Esra ben (ibn) al-Th., to whom n. 47 of Div. Adl. is addressed.

B.

Mr. D. Cazés, in his *Essai sur l'histoire des Israélites de Tunisie*, Paris, 1889, compiles the names of Tunisian Jews in different groups, from which I make some extracts, with very few explanatory notes.

P. 175 names "*dont le sens est perdu*"; I shall try to transcribe some in Arabic letters. He mentions even "Cohen," whose signification cannot be lost to the Jews! I give the names literally: *Douib* دويب, *Fillouz* فلوس? *Ghanem* غنم, *Halimi* حليمي, *Jami* جامع or جميع, *Jarmon*

جرمون, *Jouari* جوارى, *Koschkasch*, vulgo *Coscas*, کشکاش or خشکاش? *Mazouz* مزوز, *Nataf* نطف, *Sagron* صغرون, *Schelli* شملی, *Schemmama*, vulgo *Scemama* or *Samama*, شماما, *Serour* سرور or سرور? *Sfez* [Sfedj?] صفيج, *Setbon* ستبون or سدبون [Smaja is Hebrew שמעיה?], *Souid* سويد [read Suweid], *Toubiana* طوبيانا, *Younis* يونس (= Jonas), *Zerafu* زرافة, *Zerouk* سروق?

P. 176 = "*Noms de métiers*": B. En arabe.—Ammar, Attal, Bahamni (so), Baramès, Ben (!) Attar, Berdâ, Bitan, Cah-lul (?) Casbi (or Cassabi), Cohen, Dahan (or Ben Dahan), Dahbi, Doukhan (!), Flah (!), Ganouna, Haddad, Hadida, Haouani, Hattab, Jaoui (Ben Jaoui, or Bijaoui), Kabla, Khallaf, Lahmi, Nakasch [read Nakkasch], Nijar (or Najar), Ouakil (وکیل), Râccah, Sebag, Sefar, Taieb, Tebika, Touma, Troujeman, Zafrani, Zarka, Zeitoun.

P. 177. "*Noms provenant d'une particularité quelconque.*" B. En arabe.—Abou-Derham, Allouch, Arki, Beïda, Belaïsch [see עיש], Belladina [this name and the following seem to be composed of *Bu*=abu], Bellaham, Bellahsen, Benaïouch, Boubli, Bounan (vulg. Bonan) [this name seems rather a Romanic than an Arabic one], Boudjenah, Bouhohza [אבו ונאה and אבו זבנה], Bourgel, Cohen (!), Dekiar, Demri [read Damiri?], Dreï [דרעי], Elladaani, Farjon [פרגון], Ghozlan, Hababo, Haccon, Haddouk, Hadria, Haïck [חאיק], Halfon, Halifi, Hamami, Hassan, Khrif (?). Maarek [מאארך 364], Marzouk, Moatti [מועטי?], Mouli, Saada, Saadon, Sahal, Sahala, Sellam, Slama (*sic*, see n. 467), Tahar, Touil (*sic*, טויל), Yaïsch (or Benyaïsch), Zerdi.

P. 178. "5. *Noms étrangers.*" D. Arabes, Grecs, &c.—Abbou, Benmoussa, Calô (abbreviation of Kalonymos), Fouad, Gheni, Rechid, Vais (for Weiss) [or rather וַאִיט?], Zana.

C.

M. Franco, *Essai sur l'hist. des Israélites de l'Empire Ottoman*, Paris, 1897, p. 285, gives the following names of Arabic origin: Al-Fazza (*sic*) and Fiz (of Fez), al-Cabés

(*sic*, of Gabés), Ab Talion [not אבטליון?], Al-Tabib (the physician), Al-Colombre (!), Al-Bordji, Al-Fandari (or Alfoundari), Al-Hâlel (*sic*), Abou Ishak, Abu Daram (*sic*), Aboul Afia, Sidi, Sid (Seigneur), Hagège (ou Haggés) [הגגה and חגי?], Annabi (or Oun-Nabi) [see above, n. 408^c].

D.

I collect here some *dubious* names which I do not venture to transcribe in Hebrew letters, arranged without exactitude according to the alphabet.

Abdus, Nissim (*Revue des Ét. Juives*, XVI, 178).

Avenacaza, *Asach* (= Isak), 1308 (*J. Q. R.*, VIII, 492).

Abenbontriu, *Azer* (perhaps ibn Botarel? *J. Q. R.*, VIII, 492).

Abenfulo, *Abraham* (*Revue des Ét. Juives*, XVI, 182, 198).

Aventilea, *Bonafos*, at Calatayud (*J. Q. R.*, VIII, 492).

Abentueli or *Abentrevi*, *Jusuf* (Jacobs, *Sources*, p. 400, *J. Q. R.*, VIII, 496).

Alatzar, *Samuel* (*Rev. des Ét. Juives*, XXVIII, 116).

Arrabi, *Asach* (Isak al-Rabi? *J. Q. R.*, VIII, 492).

Atabus (*Rev. des Ét. Juives*, XV, 126).

Bou [abu] *Schekila*, see n. 729^b.

Gozlan, *Jakob* (*Rev. des Ét. Juives*, XIV, 302) is perhaps the German *Joslan* = *Joslein*, diminutive of *Josef*? but see *Ghozlan*, ap. *Cazés*, *Essai*, p. 177.

מגירה or מנורה, *Suleiman b. Abraham* (Neub. 405, corrected in the Index, p. 1094). There is a place *Mugheira*, from which is derived *al-Mugheiri*, *Suj.*, p. 250.

END OF PART I.

M. STEINSCHNEIDER.

(To be continued.)